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A SERMON

Preached in the

Cathedral and Metropolitical Church

OF

St. PETER in YORK,

On *Thurſday* the Fourteenth of *February*, 168⅘.

BEING

The Day appointed by the LORDS **Spiritual** and **Temporal**, Aſſembled at *Weſtminſter*, for a Publick Thankſgiving to Almighty GOD, for having made His Highneſs the *PRINCE* of *ORANGE*, the Glorious Inſtrument of the

Great Deliverance

Of this Kingdom from **Popery** and **Arbitrary Power.**

By GEORGE HALLEY, M. A. Succentor of the *Vicar's Choral* of the *Cathedral*; and Rector of St. *Cuthbert's* in *York*.

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A SERMON
PREACHED
In the CATHEDRAL CHURCH of St. *Peter* in *York*, &c.

Pſalm 107. *Verſe* 2.

Let the redeemed of the Lord ſay ſo, whom he hath redeemed from the hand of the enemy.

Or as it is in the other Tranſlation:

Let them give thanks whom the Lord hath redeemed and delivered from the hand of the enemy.

THis Pſalm doth in the moſt Lively and Glorious Colours, paint forth and adorn the admirable Kindneſs, and Tranſcendent Love of Almighty God; doth viſibly repreſent to humane Eye, the various and ſurprizing Scenes of Divine Providence; doth clearly evince and prove, That God *who ſitteth in Heaven*; *doth ſo* far humble himſelf, *as to behold the Things upon*

Earth; that all the Viciſſitudes and Changes, all the great Revolutions and variety of Events in this World, are from the Hand of God; that all humane Affairs and Tranſactions are under his Providential Conduct, and Wiſe Diſpoſal: And therefore it is, that the *Pſalmiſt* gives us ſo many Illuſtrious Examples, ſuch manifeſt Teſtimonies of Providence, as are able to convince any conſiderate Perſon, that the World is not governed by Fate, or giddy Chance, but by infinite Wiſdom and infinite Goodneſs; that God preſides over his Creatures; that his Providence is deeply concern'd, and vigorouſly engaged in all the Changes and Chances of this Mortal Life: Thus from the *Third to the Seventh Verſe*, we have a ſignal Inſtance of an Over-ruling, Omnipotent Providence, where we find the Children of *Iſrael* wandering in the Wilderneſs, in a Solitary Way, depriv'd of the neceſſary Supports and Comforts of this Life; yet, upon their devout Addreſſes to Heaven in Prayer, found preſent Relief and Deliverance from their Preſſures; God, by his Gracious Providence, *led them forth by the Right Way*, and ſafely *conducted them to a City of Habitation*. Thus from the *Tenth to*

the

the Fourteenth Verſe, we find how God is pleas'd to diſcipline and exerciſe others with Providential Afflictions, with Bonds and Impriſonments, becauſe of their Wickedneſs and Impiety; yet as ſoon as ever ſuch ſharp Diſcipline, ſuch ſevere Chaſtiſement has produc'd its deſir'd Effect, that is, brought them to a State of Meekneſs and Humility, Repentance and Reformation; as ſoon as they thus endeavour to make this Atonement, God's Mercy then gets the Aſcendant of his Juſtice, and he becomes propitious and favourable to them; brings *them out of Darkneſs, and the* Shadow of Death, and breaks *their Bonds aſunder*.

Thus *from the Twenty third to the Thirtieth Verſe*, we read, that ſuch as go *down to the Sea in Ships*, and do Buſineſs in great Waters, ſuch have more than ordinary Experiments of the Providence of the Sovereign Mercy and Power of God; ſometimes they are Mounted into the Air, and then again go down into the Depths of the Vaſt Ocean, are at *their Wits end*, in the greateſt Amazement and Conſternation; but when they cry or pray unto the Lord, the Violent Storm then is turn'd into a perfect Calm, & by gentle Gales, they are ſafely wafted to the Port they deſign'd to ſail to.

Now, What doth the Lord require at the Hands of ſuch as have the Characters of Divine Providence, ſo ſingularly and eminently engraven upon them; for whom he hath wrought ſuch Signal and Wonderful Deliverances?

Nothing but the Tribute of Praiſe and Thankſgiving; that is, a grateful Senſe, and publick Acknowledgment of his immenſe Favours; ſuch a Senſe, as darts a powerful Influence upon their Life and Converſation; ſuch a Senſe, as obliges them to look up unto him as the Heroick Captain of their Salvation, to aſcribe the Honour due unto his Name, to praiſe him for his Goodneſs, from whom they received their Protection, their Safety and Preſervation: *O give Thanks unto the Lord*; for he is *good or gracious, and his Mercy endureth for ever; let the Redeemed of the Lord ſay ſo: Or let them give Thanks whom the Lord hath redeemed, and delivered from the Hand of the Enemy.*

In the Words are theſe Two Obſervables:

I. *A Duty enjoin'd, together with the Object of it, and that is, to* give Thanks unto the Lord.

II. *The*

II. *The Reason or Enforcement to the Practice and Observation of this Duty; and that is, the Consideration of a* Redemption or Deliverance from the Hand of an Enemy: Let them give Thanks whom, *&c.*

But *First*, of the First Observable, *A Duty enjoin'd, together with the Object of it, and that is,* to give Thanks unto the Lord.

To give thanks, in this place, is, according to the Version *of the* LXX, ἐξομολογεῖσθε τῷ κυρίῳ, a Word, which according to the Sence of the Ancient Interpreters, properly imports Confession; and in this Sense I find it us'd by St. *James*, 5. 16. ἐξομολογεῖσθε τὰ παραπτώματα, Confess *your Faults*; and indeed, before we offer up unto God, any Eucharistical Sacrifice, it is necessary for us to Confess and beg Pardon of our Sins, which hinder God's acceptation of our Services; *for if we regard Iniquity with our Hearts, the Lord will not hear us*, Psalm, 66. 18. And here, by the by, we may admire the Beautiful Succession of Times and Seasons. Yesterday was *Ash-Wednesday*, a day of Sack-cloth and Ashes, a day of Sorrow and Humiliation

tion for Sin; to day, a day of Thankſgiving and Joyfulneſs.

But, as *Heinſius* obſerves, according to the Modern Interpretation, the Word ἐξομολογοῦμαι doth likewiſe import to praiſe, or *give Thanks unto the Lord*; and in this Senſe I find it, *Mark* 10. 21. ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς, καὶ εἶπεν, Ἐξομολογοῦμαί σοι, Πάτερ; *Jeſus rejoiced in Spirit, and ſaid, I thank thee, O Father.*

To *give Thanks unto the Lord*, is a Duty frequently inculcated and preſs'd upon us in Holy Scripture; thus *Phil.* 4. 6. *In every thing by Prayer and Thankſgiving, let your Requeſts be made known unto God*; thus *Col.* 2. 7. *Abounding therein with Thankſgiving*; and *Chap.* 4. 2. *Continue in Prayer, and watch in the ſame with Thankſgiving*; thus 1 *Tim.* 4. 4. *Every Creature of God is good, if it be received with Thankſgiving*; thus *Rev.* 7. 12. *Bleſſing, and Glory, and Wiſdom, and Thankſgiving, be unto GOD for ever and ever.* Amen.

But *Secondly*:

We have not only Precepts for, but rare and illuſtrious Examples in *Holy Scripture*, for the *Practice and Obſervation of the Duty* of Thankſgiving: Not

Not to *Multiply too many Inſtances*;

Where do we find a more Noble Pattern of Gratitude, than the Royal Prophet, *King David*? He thought no place unfit, no time unſeaſonable for the Practice of this Duty; he continually revolv'd in his Thoughts, and imprinted upon his Memory, the Mercy and Loving Kindneſs of the Lord; it was his pious Reſolution to *meditate or muſe upon all his Works*, Pſal. 77. 11. 12. thus *Pſal.* 103. 2. *Praiſe the Lord, O my Soul, and forget not all his Benefits*, which he expreſſes, *Verſe* 4. *Who ſaveth thy life from Deſtruction, and crowneth thee with Mercy and loving Kindneſs.*

But *Thirdly*:

Who can look upon God as his Creator, and not at the ſame time think himſelf under an indiſpenſable and eternal Obligation to *praiſe and give him thanks*? Have we not the ſtrongeſt Obligations to thank and praiſe him, who is the Author of our Frame and Conſtitution? Who is the Preſerver of our Being? Who ſuſtains

ſtains our Life by the continual Influence of his Love? Upon him we have a conſtant and a neceſſary Dependance; to him we owe the Common Protection of Life, the Mercies of Health and Liberty, and the reaſonable Expectation of *Happineſs* hereafter: Can we then be ſo unnatural, ſo inhumane, ſo diſingenuous, as not to *praiſe and give him thanks? It is he that has made us*, ſaith the Royal Pſalmiſt, *Pſal.* 100. 2. *and not we our ſelves; we are his People, and the Sheep of his Paſture*, upon this Foundation he ſuperſtructs our Duty in the next Verſe; *O go your Way into his Gates with thankſgiving, and into his Courts with praiſe, be thankful unto him and ſpeak good of his Name!*

We *are his Creatures*! A Word of the greateſt *Emphaſis*; a Word, that demands and extorts from us all imaginable Thankfulneſs, all poſſible Praiſe and Adoration; being *Creatures*, ſhews us God's abſolute Soveraignty and Dominion over us; we depend upon him, as a Ray depends upon the Sun. When the Sun goes off the *Horizon*, the Rays periſh and vaniſh away: Thus if God ſhould withdraw his Influx from us, we ſhould inſtantly lapſe and return into our primitive Nothing. But,

Fourthly,

Fourthly; That we may be perſwaded to offer up unto the Lord the Sacrifice of Praiſe *and Thankſgiving*, let us conſider, that by ſuch Sacrifices we not only glorify the Lord, but our ſelves; we thereby purſue our own Eternal Wel-fare and Felicity; for God is ſo infinitely happy in Himſelf, ſo perfect and beautiful, ſo tranſcendantly glorious, that we can give no Addition, no Luſtre to his *Divine Majeſty*, by the greateſt Praiſe, and moſt Solemn Thankſgiving; No! God enjoins us to this duty of praiſe and thankſgiving, not for his, but our own Intereſt and Advantage. He would have us contemplate his Glory and Perfection, bleſs and praiſe him for no other end and purpoſe, but that thereby we may be excited to tranſcribe into our Nature his Adorable Perfections, and thus fit and qualify our ſelves for Heaven, and the Joys of Eternity.

Theſe are Ties, theſe are Obligations ſtrong enough of themſelves to enforce upon us the Conſtant Practice of the Duty of *Thankſgiving*.

But theſe are not all;

There is yet behind one Argument more; an Argument of no little Weight and Importance;

an Argument, which, if any thing can, muſt rouze and awake us to the Duty of *Thankſgiving*; muſt perſwade us to entertain a grateful Affection, a deep Senſe of the Mercy and Loving Kindneſs of the Lord; and that is, the rare *Accident of Divine Providence*, our Miraculous Deliverance, for which we are this day met to praiſe the Lord: And which is the Second Obſervable in the Words of my TEXT; Namely,

The Reaſon or Enforcement to the practice and obſervation of the Duty of *Thankſgiving*; and that is, the Conſideration of a Redemption or Deliverance *from the Hand of an Enemy*: Let *them give thanks whom the Lord hath redeemed and delivered from the Hand of the Enemy.*

And here I might Diſcourſe of the Univerſal *Redemption* of Mankind by *Chriſt*, who paid the greateſt Price, who purchaſed our Liberty and Enlargment with his dear and precious Blood; who delivered us from our *Spiritual Enemies*; *from the Principalities*, and *Rulers of the Darkneſs of this World*; *from Spiritual Wickedneſs in High Places*, by recovering lapſed Man to his former Capacity of Bliſs and Happineſs, by an Expedient as full of Wonder as Mercy, of which

which we can never expreſs too grateful a Reſentment.

But I ſhall only ſpeak of a *Temporal Redemption*, or *Deliverance*; for to ſuch a Deliverance the *Text* directly points; *Let them give thanks whom the Lord hath redeemed and delivered from the hand of the Enemy*; *E manu tribulantis, de manu anguſtiæ, de potentia anguſtiatoris*; Out of the hand of the Oppreſſor, out of our Diſtreſs, out of the Power of ſuch as vexed and afflicted us. This is that for which we are now to celebrate the *Divine Goodneſs*, to magnifie him who hath demonſtrated his *Providence* in ſo wonderfully relieving us in the time of Danger and Diſtreſs; *Let us give thanks whom the Lord hath delivered from the hand of the Enemy*; that is, from the deteſtable *Superſtitions and Corruptions of* **Popery**, *from the intolerable Yoke of the* **Romiſh Church.**

A *Church*, which is our implacable Adverſary; a Church, which is become our Enemy for *telling the Truth*, becauſe we worſhip God *after the way which they call Hereſy*; a *Church*, which mortally hates us for recovering the *Chriſtian Religion* to it's ancient Brightneſs and primitive Splendor; for profeſſing that Faith, *which*

was once delivered to the Saints; Is not this to hate us without a Cauſe? Becauſe we have accurately filed Religion, poliſhed and freed it from the Ruſt it had contracted, and ſet upon it its former Luſtre; becauſe we have fully diſcovered their horrible Cheats, and grand Impoſtures, by which *they get their Wealth*: The *Romaniſts* for theſe reaſons induſtriouſly endeavour *to take away both our Place and Nation*, to deſtroy not only our Holy and Excellent Religion, but our Incomparable Government, and *to bring our independent Freedom into a Subjection to their Foreign and Antichriſtian* Yoke.

How many Efforts have been made? How many Arrows have been ſhot at this Glorious Nation, out of their Quiver of malice and revenge? but all of them miſſed the Mark; it was God that covered this Nation with the Wings of his Providence, that Defended it *from the Arrows that flew by Day, and from the Peſtilence that walked in Darkneſs.*

It *was in Eighty eight*, when the **Spaniſh invincible Navy** came, like Great and Formidable Caſtles, floating to our Coaſts, with Sails ſwell'd with fury, and puffed up with hopes of Victory; but the Lord fought for us by

by Fire & Winds, by Rocks and Tempests; how did the Lord then display his Wonders for us in the deep? How wonderfully did he then deliver us from the hand of the Enemy? *Oh that men would therefore Praise the Lord for his Goodness, and declare the Wonders he hath done for the Children of Men!*

It was in the Reign of King *James the first of Blessed Memory*, that the Execrable **Gun-Powder Plot,** that damnable Contrivance, was formed under *Jesuitical Wings*; but when it was grown to Maturity, and ready to be Hatched, GOD Crushed this *Hellish Project* by a timely Discovery, and Delivered the Nation from the *Hand of the Enemy.*

It was in *Eighty eight* too, that we as well as our Fore-Fathers, *were redeemed and delivered from the hand of the enemy, from* **Popery** *and* **Arbitrary Power.**

Great were the hopes that the *Papists* had of introducing and setling their Religion; A *Prince* of their own Religion upon the Throne: A Zealous and an Industrious *Prince* too for propagating the Principles of his Religion: This gave them a Charming Prospect of Success; this made them leave no Stone unturned;

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this made them, *Jehu* like, drive on with all imaginable Fury and Violence; this Emboldned them to put that galling and fretting Yoke upon our Necks, which neither we nor our fore-fathers were able to bear: *Unhappy* and *Unfortunate Prince! How is the Mighty faln! I am Distressed for him.* Who can reflect upon his misfortunes without pity and perturbation of Mind? *How would his Throne a' been Establish'd in Righteousness, had but the wicked been taken away from before him?* Had but his *base Flatterers*, and *false Prophets* been removed from his Court and Councils, the Hearts of his People would never a' been *Alienated* from him: Never *Prince* came to the *Crown* with more unanimous and cheerful Acclamations; he was look'd upon as a *Prince* of no less Heroical Vertues, than Noble Extraction: He then *declared that the Laws of* England *were sufficient to make him as Great a Monarch as his Heart could wish, and therefore promised his Endeavours to Preserve the Government both in Church & State as by Law Established.*

In all Probability he might have been the Greatest, the most *Triumphant Monarch* that ever sway'd the *English Scepter*, had not his Passion of Glory yielded to his Bigottry and

and Zeal for his Religion; had he not put the Reins of Government into the Hands of a *Fiery Jesuit*; who, *Phaeton like*, presently set the Nation on a flame, put him upon such Illegal Practices as prov'd destructive of the Nation's Happiness and Tranquillity, and plunged him into the most calamitous and deplorable Circumstances.

We have now seen by woeful Experience what the *Prophetick Parliaments* at *Westminster* and *Oxford*, in the *Year* 80. Prognosticated: We are now, I hope, highly sensible that they were compos'd of Persons of greater Understanding and Integrity than the World at that time was pleas'd to represent them; 'tis now plain that the clear prospect they had of the Kingdoms Interest conducted all their Consultations; it now appears that the **Bill of Exclusion** was carried on thro' a true Zeal for the Nations Safety & Happiness, for the Protection and Security of the Peoples *Liberty* and *Property*, and for the Preservation of, what ought to be dearer to us than our Lives, the *Protestant Religion*: But their weighty reasons could make no Impression, their Designs were all blasted; and we may attribute it to the good and secret Hand of

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Providence that they were ſo; for probably, if they had taken effect, the Nation would have been involv'd in Blood and Confuſion, becauſe of its unbelief, That ever **Popery** could have produc'd **Arbitrary Power**, that ever **Popery** could have deſtroyed the **Proteſtant Religion** and unhing'd the *Government*: For though in Hiſtory we have Recorded many pregnant Inſtances, many ample Teſtimonies of *Popiſh Perfidiouſneſs and Impiety*; yet no Inſtance, no Teſtimony ſo convincing and impreſſive as Experience; *Popery* was never ſo generally underſtood as it is at this day; we now ſee the truth and certainty of this Maxim.

That it is impoſſible for the Proteſtant Religion *to flouriſh under, or the preſent Conſtitution of the* Engliſh Government *to be preſerved by any Perſon* whom **Rome** hath ſtamped her **Proſelyte.**

Alas! What ſignify all the plauſible pretences, all the fair promiſes and aſſurances where *Popery* hath got the aſcendant? What ſecurity can there be to the *Proteſtant Religion* and *Liberty*, where there is a ſubjection to the *Pope*? Where *Jeſuitical* Counſels influence and command? Alas! There is no *Faith to be kept with Hereticks*. This is the Decree of the *Roman* Councils, this is the

the ſtanding Rule, this is the unalterable reſolution of the *Roman* Church, this is the Doctrine which ſhe hath conſtantly practis'd, and the ſad effects of it ſuch have ſenſibly felt as have juſtly oppos'd her uſurped Sovereignty and Dominion; witneſs the **Pariſian Maſſacre**, a villainy that had its Authority and Approbation from **Rome**; never did that polluted City rejoice ſo much in Memory of *Chriſt's Birth*, or St. *Peter's*, as at the joyful news of that more than **Herodian Butchery**; how did ſhe ſound the praiſes of the bloody Actors and Contrivers of that ſhameful **Tragedy**:

Not to expatiate upon the **Iriſh-Maſſacre.**

Witneſs too, the late **Perſecution** in *France* and *Piedmont*: *O Barbarous and more than* Scythian *or* Thracian *Cruelty*! Thoſe our poor Brethren had Edicts, Promiſes, and Oaths ſealed with the Holy Sacrament; but alas! as ſoon as ever an opportunity preſented it ſelf, they found that *Popery* can abſolve from the ſtricteſt Oaths, can tear in pieces the moſt Religious Seal, and cancel the ſtrongeſt Obligation.

We have Inſtances enough at home, which plainly ſhew that *Popiſh* Engagements and Promiſes, are lighter than the very Breath that utters

them: Did not Queen *Mary* promiſe the *Norfolk* and *Suffolk* Inhabitants, and call'd her God to Witneſs too, That ſhe would content her ſelf with the Private exerciſe of her own Devotion, and Preſerve the then Proteſtant Government, uninjur'd? and yet as ſoon as ever her Sovereign Power was ſecurely Eſtabliſh'd, the Maſque then fell off, Fire and Faggot then Illuminated the Peoples underſtanding; nay, thoſe very men, who rais'd her to the Throne, felt the moſt ſignal marks of her vengeance; they *made Claim indeed of her* former Promiſes, but *were thought inſolent, and accounted as criminals for ſo doing*; they found that no Merits or Service could ſecure any from the Cruelties of that Religion; for, her *Princely gratitude* for their Crowning her with a *Diadem*, Crown'd them with *Martyrdom.*

We our ſelves too, had promiſes of the like Nature, and thought we deſerved them; but alas! they proved as Quick-ſands, not the leaſt glimpſe of Safety to be repos'd in them, not the leaſt hopes to be built upon them: Had we *not Aſſurances*; and yet at the ſame time the greateſt Invaſion of *Rights* and *Privileges*? Inſtead of *Governing according to Law*, ſuch a **Diſpenſing Power** ſet a foot as laid all the Laws aſleep,

asleep, as would presently have laid in Ashes, too, the beautiful Fabrick of our excellent Religion, and incomparable Government; *Promises!* it is the *nature of the* **Popish Religion**, *first to deceive and then destroy*; it is a Religion that *Transubstantiates* the very Nature of him who embraces it; it is a Religion that acts in disguise and masquerade, changes frequently its colours, *and puts out a false Flag to conceal the Pyrate*; no! *it is better to trust in the Lord than to put any confidence in man*; *it is better to trust in the Lord than to put any confidence in Princes.*

What great Reason then have we to magnify Divine Providence? What an obligation do we all lie under, to pay all imaginable respect, all possible gratitude to the Lord who hath *Redeem'd us* from **Popery** and **Slavery**, from a Remorseless, Bloody, and Treacherous Religion? *Let us give thanks whom the Lord hath so wonderfully delivered from the hand of the enemy.*

We have the best *Religion*, the best constituted *Government* in the whole world; a Religion which meer flesh and blood never revealed; a Religion, that is retrench'd from all False Doctrine and Superstitious Practices; a *rational Religion*; a *reasonable Service*, against which our *Ro-*

man adverſaries have no exception, But that it preferrs the written Word before uncertain Traditions; and the all-ſufficient blood of *Jeſus Chriſt*, before the impure and imperfect works of Mortal Men.

A Government too incomparable for its conſtitution; the *legiſlative Power* is ſo lodg'd, that nothing can be Enacted without *the King and Parliament*; thus as the inferiour Orbs do, by their tranſverſe and oppoſite motions, ſtay and moderate the rapid force of the *primum mobile* or firſt Sphere, ſo *Parliaments* by their *Fabian Counſels*, do temper and moderate the quick motion of Sovereign Power: All our Laws and Decrees, by which we are govern'd, are firſt of our own choice, and then confirm'd by the *King*; neither the morning, nor the evening Star in the Heavens, is more beautiful than the frame and complexion of our Government; we have Laws that are ſufficiently able to make us a Nation of Righteouſneſs, if they be but actuated by men of impartial Juſtice and Integrity.

Now! Was this our excellent Religion in danger of being overflown with the filthy ſtreams of Popery and Superſtition? Was this our incomparable Government brought by Arbitrary

bitrary Power to the very brink of Deſtruction? And hath God preſerv'd both our Religion and Government? Have we now a bleſſed and a comfortable Hope of ſeeing our Religion and Government flouriſh? *Of having our Judges reſtor'd, as at the firſt; and our Counſellors, as at the beginning?* Iſai. 1. 26. How ought we then to magnify the Divine Goodneſs? How prudently and religiouſly have our *Senators* acted, in appointing this day of ſolemn *thankſgiving*, to pour forth our Praiſes to him, who hath ſo ſtrangely redeemed, ſo miraculouſly deliver'd us *from the hand of the enemy?*

A *Redemption*, that bears the moſt legible Characters of Divine Providence! That God ſhould ſend us over a *Deliverer* at a ſeaſon, when *ſailing was dangerous*; at a time, when *the Waves of the Sea rage horribly and ſwell*, when the Winds are moſt tempeſtuous, that moſt of our *Nobility and Gentry*, that *a ſtanding-Army too* (in which the Papiſts ſeem'd to repoſe the greateſt Confidence, becauſe Numbers of their own Religion were mix'd with it, becauſe ſeveral Regiments therein were under the command and conduct of *Popiſh* Officers) ſhould concurr to our deliverance, and that there ſhould *be no effuſion of Blood*;

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this was *Digitus Dei*, the Finger of God, and we cannot reflect upon it without Astonishment and Admiration.

A sudden and a seasonable deliverance: A deliverance which argues the vigilant Eye of Providence, and the powerful Hand of God; the *deep waters of the proud had gone even over our Soul; we escaped even as a Bird out of the snare of the Fowler; the snare is suddenly broken and we are delivered*; our enemies were stopp'd in their Career their undermining Projects and base Designs were prevented by a sudden and an unexpected change of the Scene, by a most strange and astonishing revolution.

Thus the Lord on a sudden dash'd in pieces the black contrivances of wicked *Haman*, when he had procur'd a Royal Decree, and fixed a time for the quenching of his thirst with Torrents of *Jewish Blood*; thus the Lord discomfited the *Egyptian Host*, dispirited their Horses, and affrighted *Pharaoh* with Thunder and Lightning; made the Sea to swallow him and his Army, when he was upon the heel's of the Children of *Israel*; thus when *Sennacherib* had encamped against *Jerusalem* with a formidable Army, and had made all necessary preparations for a storm,

the

the Lord ſent *an Angel, who rais'd the ſiege* by the deſtruction of *one hundred and eighty five thouſand*, 2. Kin. 19. 35. and indeed, in ſeveral other places of *Holy Scripture* we find this to be the frequent practice, the uſual method of Divine Providence.

It is true, God can blaſt a project, God can defeat an helliſh Deſign upon its firſt formation, in its very *Embryo*; but, to *Illuſtrate his Providence*, he generally ſuffers it to come to ſome ripeneſs and maturity, to the very birth, and then deprives *it of Strength to bring forth*; permits the *Projecters* to mount up to the top of confidence, and then tumbles them down; ſtays till his innocent People are placed upon the very precipice, and *then with his own right hand and his out-ſtretched Arm doth he catch hold* of them, and ſaves them from the deſign'd deſtruction; when men are thus ſnatch'd, as it were, from the jaws of Danger, when both *Church and State* is, as it were *pull'd out of the fire*, they cannot but ſee that the *Lord* hath done it; unleſs they wilfully ſhut their Eyes againſt the light, they cannot *but perceive that it is his Work*; this cannot but enforce them to magnify the Lord, and praiſe his Divine Goodneſs.

And

And such a sudden and an unexpected deliverance was ours; *the Enemy cry'd, Come and let us root them out that they may be no more a People, and that their name may be no more in remembrance; our heart was disquieted within us, and the fear of death was faln upon us, and an horrible dread overwhelmed us.* Why? Because Treason walk'd barefac'd in our Streets at broad noon-day with the greatest effrontery and impudence; because *unrighteousness was in the City*; because a false and superstitious Religion wrestled with our own, and endeavour'd *to lay her honour in the dust*; nay! it was not only an open and a declar'd Enemy that struggled with her, but even some who call'd themselves *her Children*, who *came to the house of God, and pretended to her Doctrine and Worship*, and yet, (*intolerable hypocrisie!*) endeavour'd as much as in them lay, to throw down *her Walls* and destroy *her Fences*, to overthrow *all her hedges, and break down her strong holds*, to take away such necessary, such good and wholsome *Laws*, as were her greatest *visible Security and Protection.*

If such *low-priz'd Souls*; such *mercenary Creatures*; (whose God was *Mammon*, who studied nothing but their own advancement to honour, and promotion to profitable employments, to build

build their nests on high, tho' it were upon the ruins *of their Mother*,) I say if those *temporizing Persons*, had once broken down the hedge of our Religion, *her Grapes then would soon a' been pluck'd off*, the *wild Boars* would soon a' rooted her up; the *Romish Priests*, *and fiery Jesuits*, would soon have been possess'd of our *Garden of Eden*, and sow'd it with the seeds of **Popery** and **Superstition.**

Thus when our Church had Enemies without, and (which is more dangerous) within, when no *small Tempest lay upon her*, *when all hopes of her being sav'd were taken away*, it pleased the Lord to visit her, to arise *and have mercy upon* Zion, *to redeem her from the hand of the Enemy*, to still the proud and insulting Waves, to *make the storm to cease*, *and to bring her to the haven where she would be*: *Oh that we may therefore praise the Lord for his goodness!*

Secondly, Hath his Providence watch'd over us with a careful Eye? Hath he in the time of trouble and imminent danger rais'd us up *a Prince*; a *Prince* of the greatest Courage and Conduct, the Terror as well as the Envy of *France* and *Rome*, a *Prince* equal to His *Ancestors* in all Noble and Vertuous Qualities, enrich'd

with Wisdom and the greatest Integrity; a *Prince* of a Martial and Noble Temper, who will *really venture his Life in Defence of this Nation, and in the preserving of it in all its just Rights and Liberties*; a *Prince* who will be a Courageous *Defender of our Faith*, as well as of our *Laws*; who is resolv'd to encourage and protect us and our excellent Religion?

But here, Behold a Miracle indeed! Stand and admire the Divine Providence; God hath not only Blessed us with a *Prince* who will be a *Nursing Father*, but also with a *Princess* who will be a *Nursing Mother* of our Church; our Church was never more Blessed before; a *Princess* of our own *Nation*, as well as *Religion*; a *Princess* of exemplary Piety, and unparallell'd Goodness.

Now, I say, hath the Lord given us such *Blessings*? What then shall we render unto him for all *his Benefits*? What return shall we make for this his transcendant Love, and admirable kindness?

Nothing but *thanks for his unspeakable Gifts*, nothing but an heart possessed with a grateful Sense and Affection, nothing but the Sacrifice of *Praise and Thanksgiving*: *O then sing unto God, and sing praises*

praiſes unto his name; praiſe him in his name; yea and rejoice before him.

But this is not all:

We muſt praiſe the Lord our God, not only with our Lips, but in our Lives; We muſt not expreſs our Joy for our ſtupendious deliverance, by *Rioting and Drunkenneſs*, and ſuch like extravagancies, but by walking in all Holineſs and Purity of Converſation; let me beg of you, always to remember the Holy Apoſtle St. *Paul*'s humble and paſſionate requeſt, which is *the firſt ſentence in the Form of Prayer for the day, and the firſt verſe in the ſecond Leſſon: I beſeech you Brethren, by the mercies of God, that ye preſent your bodies a living Sacrifice, holy, acceptable unto God, which is your reaſonable Service.*

This is the only way to endear us to the God of Heaven, and to entitle us to his Almighty Favour and kind Protection.

We ſeem indeed to be the *peculiar care of Heaven*, to be the only *Bleſſed Children of the Lord*; yet if we live not as becometh a reformed and a *redeemed People*, if we live not as highly ſenſible of God's *reiterated mercies*, (which ſenſe we muſt demonſtrate by a life conformable to his

Divine Laws) then, though our *Sky* at the preſent is beautified with an *Evening Redneſs*, which ſpeaks the Clouds thin, and the Air pure; tho' our *Firmament* now looks bright and ſerene; yet God, if provok'd by our ingratitude and impiety, can, in the twinkling of an Eye, change it from *an Evening to a Morning Redneſs*; can in a moment make the Firmament *lowring*, by condenſing the *Clouds*, and veiling the *Sky* with darkneſs; will certainly bring us into worſe circumſtances than before, and pour upon us fiercer inſtances of his anger and heavy diſpleaſure.

But Laſtly:

One word of Exhortation, and I a' done.

As we are obliged to render unto God Almighty our moſt Solemn Thanks for the comprehenſive Mercy we this Day Celebrate, in the deliverance of this Nation from **Popery** and **Arbitrary Power**; ſo let the ſerious conſideration thereof oblige us to hold the Faith in *Unity of Spirit, and in the bond of Peace*; to be *like minded, to have the ſame love, to have no diviſions amongſt us, to be perfectly joined together, in the ſame mind and in the ſame judgment, to live together in Brotherly love and Chriſtian charity. Charity!* the Eſſential mark of a true Church; *Charity!* which out-

out-ſhines all other Chriſtian Vertues, and *Theological Graces*; it is the Characteriſtick of our Holy and Incomparable Religion, it is a *Grace* ſo ſingularly eminent and ornamental, ſo neceſſary a Vertue, that without it all our doings are nothing worth, without it whoſoever *liveth is counted dead before God*; without it no Beatifick Viſion, no Joys of Immortality: *Charity* is repreſented by St. *Paul* as a Vertue of the greateſt Beauty and Comelineſs, he hath engraven upon it the moſt illuſtrious Character, as you may read, 1 *Cor.* 13. where we find that it is a permanent and durable Vertue; all other Gifts and Graces of the Holy Ghoſt only diſplay their Glory in this ſublunary World, but *this Grace*, *this Vertue*, *Charity*, ſhall retain it's native ſplendor and dazling brightneſs, will be uſeful and neceſſary to us after our tranſlation from hence to the Manſions of Eternity; and therefore the *Holy Apoſtle* gives it the Honor of Precedency, the higheſt Encomium, *ver.* 13. *And now abideth Faith, Hope, Charity, theſe three; but the greateſt of theſe is Charity.*

We *have conſiderable Enemies* both at home and abroad, who, as they envy, ſo no Queſtion will ſet all Engines at work, will ſtrenuouſly endea-

endeavour to disturb our Repose, and ruffle our Happiness and Tranquillity. Now, nothing can be more pleasing or grateful to them, nothing can give them a better Prospect of Success than Difference and Discord amongst our selves; for where such things are, there is nothing *but Confusion and every evil Work*, nothing but Misery and Distraction: *Enmity* and Strife is the *Rock* they have all along endeavour'd to run us upon; and indeed, nothing can more effectually *split* our Religion and Government: *A Nation divided*, a Kingdom without Peace and Unity in it self, cannot stand; This is the Voice of *Truth it self*, *If a Kingdom be divided against it self, that Kingdom cannot stand*, Mark 3. 24. It is not for nothing too, that the Royal *Psalmist* cries out, *Behold, how good and joyful a thing it is for Brethren to dwell together in Unity.*

The *Papists* are very sensible that nothing consolidates or fortifies a Nation more than Unity; and therefore it hath been their constant Practice to foment Divisions, to enkindle Jealousies, to set us at Variance one with another: But remember, Sirs, we are Brethren.

Now

Now, as we are *not ignorant of their Devices*, ſo let us ſtrive to live together in mutual Love and Charity: For if we keep *Innocency*, and preſerve *Unity*, we ſhall not only diſappoint our Enemies Expectation, and become invincible, but we ſhall alſo oblige Heaven to be our Succour and Defence; GOD will then continue His Mercy and Favour towards us, the Lord of *Hoſts* will ſecure and protect us, will alwaies *deliver us from the hand of the enemy.*

Now to God the Father, to God the Son, and to God the Holy Ghoſt, be aſcrib'd, as is moſt due, bleſſing and glory and wiſdom, with thankſgiving, both now and for evermore: Amen.

FINIS.

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